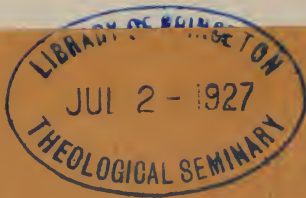


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THE
MASSACHUSETTS
Baptist Missionary Magazine.

VOL. IV.

SEPTEMBER, 1816.

No. 11.

FOREIGN MISSION.

We have the pleasure to present our readers with the animating and interesting ADDRESS of *The Baptist Board of Foreign Missions*, lately published in their Second Report. To which we subjoin extracts from the proceedings of the Board, at their late meeting held in the City of New-York, June 19, 1816.

ADDRESS.

THE Baptist Board of Foreign Missions have once more the pleasure of addressing the friends of the cause of the Redeemer, who are generously engaged in giving energy to Missionary exertion. They rejoice in the success which has thus far attended their labours; and maintain an humble, yet entire confidence in His gracious assistance, whose glory, in the salvation of millions, must be manifested.

They are sensible that a series of uninterrupted prosperity ought not to be expected. No individual believer, no church of Christ, no societies formed and combined for the propagation of the gospel, have ever enjoyed it. The powers of earth and hell are leagued to impede the kingdom of the Messiah. The missionary breeze that has descended on the waters of the church may, by mistaken persons, be regarded as undesirable, troublous, and about to produce no real good. Where a tender and zealous concern for the honour of Christ and the salvation of men; where a mind enlarged by the study of prophecy, by the perusal of Missionary Accounts, by intercourse with men raised up of God to deny themselves and devote their days to labours among the heathen,

exist not, who can be surpris'd that misconception should be followed with false representation, and apathy condemn the risings of evangetic ardour!—Let mission societies, and the boards that conduct their concerns, calculate on obstructions like these.

An error against which it becomes the friends of missions carefully to guard, is the expectation that their plans and contributions shall *immediately* produce great and animating effects. A language, and in some instances a very difficult one, is to be acquired, before a Missionary can begin his labours; when they are commenced, it is merely the seed-time, not the harvest. A minister of Jesus introduced among the heathen, is placed in circumstances peculiarly delicate. When he observes their attachment to superstitions which have obtained sanction in the minds of idolators by the approbation of ages, and of thousands of their populace, their priests and their philosophers; a sense of his own insufficiency, the temptations of the adversary, and the occasional assaults of unbelief, to which the best of men are subject, may often originate despairing sentiments. Should he at any time express them, the sympathies of the disciples of Christ ought to be called into exercise. It were foolish and cruel to conclude a station untenable, or an adventure abortive, because existing aspects may have created temporary dismay; and still more so, to censure a Missionary for having not done what God alone can accomplish. The kingdoms of this world must become the Lord's. Burmah shall as assuredly bow to the Messiah, as shall the United States, or Europe, or Hindoostan. God, in his providence, opens channels for the diffusion of his gospel; and in ways, transcending all human calculation, levels mountainous impediments into plains. The Moravian Missionaries laboured long without any visible fruit. At the expiration of six years, the Baptist Missionaries in Bengal were not satisfied that a solitary native had been converted to Christ. The preface to the 2d volume of the Periodical Accounts, relative to the Baptist Missionary Society in England, contains the following impressive sentiments:

“As great things arise from small beginnings, so they commonly fetch a compass in their accomplishment in some degree proportioned to their magnitude. God made a promise of a son to Abraham; but five and twenty years elapsed before it was performed. He also promised the land of Canaan for a possession to his posterity; there the performance required a period of nearly 500 years. At the same time Abraham was assured that the Messiah should descend from his loins, and that in him all the nations of the earth should be blessed; this promise was nearly 2,000 years ere it came to pass. These events resemble the oval streaks in the trunk of a tree, which mark its annual growth; each describes a larger compass than that which precedes; and all which precede are preparatory to that which follows.

“ There is something analogous to this in almost all the operations of grace. The heart of an individual is seldom if ever known to be effectually renewed, without some preceding convictions ; though those convictions may have nothing in them spiritual in their nature. It is the same with a people. The dry bones in the valley were not immediately inspired with the breath of life, on the prophet’s prophesying upon them ; but first there was a *noise* ; then a *shaking* ; then a *coming together*, bone to his bone : then they were covered with sinews and flesh and skin ; and last of all, inspired with the breath of life, *lived and stood up an exceeding great army.*”

Information from different sources* has been communicated to the Board, that Mr. Felix Carey has seceded from the professed work of a Missionary in Burmah, and directed his views to medical and political pursuits. Let no man of God be discouraged on this account. Such secessions may be expected while Missionaries are men of like passions with ourselves. It requires the faith of a Moses to contemn the charms of a palace. Possibly the recedure may be only a transient one. Should it even continue, we are not warranted to suppose Mr. Carey an enemy. He can never forget the prayers, the toils, the voluntary privations of his excellent father. Though he sustain not the glorious character of a Missionary, his influence at court may conduce, in cases of trial, to the welfare of our friends, should the horrid tortures of Burmah at any time threaten them. He has had sufficient influence to obtain a reprieve for a malefactor hanging upon a cross. The elevation of Hesther, without any design on her part, effected the deliverance of the Jews. It ought not to be forgotten that much has been done by Mr. Carey already. He has facilitated the future labours of Missionaries by translating the gospel of Matthew into the Burman language, and compiling for their use a comprehensive grammar and dictionary.

On the determination of the Board to send out to brother Judson and wife at Rangoon, Mr. George H. Hough, his wife and two children, and Mrs. White, they found considerable difficulty as to the means of their conveyance. Disappointed in their hopes of a passage by a New-England vessel, they were at a loss in what direction to turn their inquiries—A kind Providence, at an unexpected moment, banished their sollicitudes, and offered an occasion for gratitude and praise. Edward Thompson, Esq. of Philadelphia, who, to the opulence of the merchant, unites the politeness of the gentleman, and the benevolence of a christian, was at this very time about sending two vessels to Calcutta—the Thomas Scattergood and the Benjamin Rush. On application to him for a passage, with the same beneficent temper which the worthy Rob-

* The letter of instructions to brother Hough and family, was written and presented many months before the above intelligence arrived.

ert Ralston, Esq. has on former occasions displayed, he offered the use of either of the vessels to the Board free of charge. They were both newly copper-bottomed, and each had gone only a single voyage. For beauty, strength, and facility of sailing, they were surpassed by few, if any in the Philadelphia harbour. Some preference having been expressed for the Benjamin Rush, Mr. T. had new cabins fitted up. He supplied gratuitously all the provisions necessary for their passage.

A few days before their sailing, our beloved friends were commended to divine preservation at a public prayer meeting. On the 11th of December last, at the notice of a few hours, Mr. Hough, with his family, and Mrs. White, embarked in the steamboat for Newcastle, and the day following went on board the Benjamin Rush, and descended to Reedy Island. About the 20th they put out to sea. It is probable before the present time they have reached Calcutta; at which place they are within a fortnight's sail of Rangoon.

As a small but very sincere testimony of the thanks of the Board, for the generosity of Mr. T. who not only has furnished a vessel on the present occasion, but offered his assistance at any future one, the Board of Missions elected him an honorary member of their body, which relation he has had the goodness cheerfully to accept. May he receive an ample recompense from the God of providence and salvation.

The Board have reviewed with sincere satisfaction, the unwearied and successful exertions, during the year past, of brother Luther Rice, their agent. They can scarcely conceive the possibility of his having occupied a sphere of greater usefulness. It is with real pleasure that they have observed, that the offered emoluments and honours of the presidency of a respectable University in Kentucky, have not been able to divert him from his Missionary career. He is appointed, until the Convention shall meet, to continue his endeavours to originate new societies, and to systematize measures for an easy and regular intercommunication between the Board and Mission institutions. In his anticipated labours, he is affectionately commended to the care of the Lord Jesus, and to the hospitable attentions and fraternal aid of all who long for the glory of the latter days.

The contributions of the followers of Christ may be expected to bear some proportion to the magnitude of the object which invites them. Were the sending of two or three missionaries to a distant region, all that was contemplated by the formation of Mission Societies, and by the CONVENTION of brethren from the different parts of our Union, subscriptions to an amount comparatively trivial, would be all that could be needed. The generous endeavours of the brethren throughout the Union, evince that their views are more comprehensive. They appear to act on the principle that the disciples of Christ ought not to calculate on rest from Missionary

labour, until the knowledge of the Lord shall have covered the earth as the waters the sea. Their liberal contributions detailed in the treasurer's account, it is hoped, will increase and multiply. The Board ask their support only in the same proportion as they shall find their benevolence devoted exclusively, and with conscientious care, to the honour of the Redeemer.

The Board are sensible, that the harvest truly is plenteous. Not only are missionaries wanting in lands involved in the darkness of heathenism, but also in those sections of our own country where labourers are not found. At the meeting of the CONVENTION, in May ensuing, it is believed that the propriety of originating a Western mission, on a large scale, embracing the country beyond the Mississippi, will engage the deliberations of its members. The promise must receive its accomplishment, that men shall "fear the name of the Lord from the West," as well as "his glory from the rising of the sun." "They that dwell in the wilderness shall bow before him."

The church of the Lord Jesus has lately assumed an appearance she never before exhibited; she has risen from the dust, and put on her beautiful garments. Every succeeding year supplies new and surprising intelligence, as to the progress of Bible and Missionary institutions. The prayers of the saints are receiving abundant answers, and their labours are renewed. "Blessed be the Lord God, the God of Israel, who alone doeth wondrous things, and blessed be his glorious name forever, and let the whole earth be filled with his glory. Amen and Amen."

EXTRACTS FROM THE PROCEEDINGS OF THE BOARD.

Meeting of the Board in New-York, 19th June, 1816.—The reading of the minutes of the proceedings of the Board since the rising of the Convention, was called for, and had.

A communication was made by Dr. Baldwin to the Board, regretting that owing to the dangerous illness of his daughter, it was impossible that he could attend our session. [His amiable daughter has since deceased.]

On motion, *Resolved*, That brethren Allison and Richards, be a committee to audit the accounts of the Treasurer.

A letter covering 80 dollars was forwarded by the Rev. Wm. White, from the *Junior Mission Society* of the 2d Baptist Church of Philadelphia, for the use of foreign missions. *Resolved*, That the thanks of the Board be presented to that society in a letter by the Corresponding Secretary.

Resolved, That brethren Staughton and Shields be a committee to examine and adjust the accounts of Mr. Rice with this board.

June 20,—*Resolved*, That the itinerant services of our brother Luther Rice, as the agent of this Board within the United States, in exciting the public mind more generally to engage in missionary exertions, and assisting in the organization of auxiliary societies for carrying the missionary design into execution, have been crowned with the happiest success, and are satisfactory to this Board

Resolved, That the said Luther Rice be continued, until the sitting of the Convention, the agent of this Board in the same zealous and faithful exertions within the United States; under such general advice and direction as to the field of his itinerant duties, as from time to time shall be issued to him from this Board.

June 21,—*Resolved*, That an order be drawn on the Treasurer, in the usual form, to pay the sums due to Mr. Rice, as per his accounts, as examined and approved by the committee appointed for that purpose.

Resolved, That brethren Bolles, Staughton, and Allison, be a committee to take the subject of a Western mission into consideration.

A communication from our missionary in India, the Rev. Adoniram Judson, was laid before the board and read.

June 22,—*Resolved*, That the Corresponding Secretary write to the Rev. Dr. Carey, Dr. Marshman, and Mr. Ward, and request them to inform this Board, what sum they consider an adequate salary for a missionary family in Burmah, and what sum they have been accustomed to allow Mr. Felix Carey, when he occupied the place now occupied by Mr. Judson.

Resolved, That a committee be appointed to confer with the Rev. Luther Rice, our agent for missionary purposes; and to report to this Board what will be the best field for his labours during the ensuing year; and that brethren Tallmadge, Bolles and Staughton, be that committee.

The committee appointed relative to the subject of a mission westward, and beyond the Mississippi, beg leave to state, that in their opinion an effort of this kind deserves an early and zealous attention. They possess the persuasion that the ensuing Convention will take the measure into serious consideration, and give to it that attention which its importance demands. The report was accepted.

Resolved, That the Corresponding Secretary be, and he is hereby requested to address a letter to the American Board of Commissioners for Foreign Missions, and also to the Baptist Missionary Society in England, inviting them respectively to a friendly and steady reciprocation of reports, publications, missionary information, and mutual good offices in aid of our united efforts for the glory of God, and the everlasting welfare of immortal souls.

Resolved, That the sum of 73 dollars, 3 cents, which has been received into the treasury of this Board for the special purpose of *Translating the Scriptures* into heathen languages, and the further sum of 1000 dollars out of the funds of this Board be, and the

same hereby is, appropriated for that purpose, by presenting the same to the Rev. Messrs. Wm. Carey, Joshua Marshman and Wm. Ward, at Serampore, to be by them, and at their discretion, employed in the Scripture translations; and that the Treasurer of the Board be required to pay per order those several sums to the Rev. Wm. Staughton to be by him transmitted to the aforesaid gentlemen at Serampore, without delay, pursuant to the object of this resolution.

Resolved, That Dr. Allison and Dr. Rogers, be a committee to nominate suitable persons to preach the sermon before the Convention at their next meeting. The persons nominated and chosen, were Dr. Baldwin, and in case of failure, the Rev. O. B. Brown. The sermon to be delivered at Sansom-Street Meeting-house, Philadelphia.

Resolved, That having heard that an invitation has been presented to brother Rice, to accept the Presidency of the Transylvania University, Kentucky, and possessing evidence that from a principle of attachment to the missionary cause, he has declined accepting the appointment; this Board declare the pleasure they feel in the occurrence, and their conviction that the glorious Redeemer will abundantly compensate every privation incurred for the sake of his name.

The committee appointed on the subject of conferring with brother Rice, as to the field of his labours during the current year, until the meeting of the next Baptist Convention for foreign missions, beg leave to state, that as soon as the Report is published, he proceed to Virginia, supply the associations with the Report, and attend the General Meeting of Correspondence in North-Carolina, the 1st of August, where he will enjoy facilities in supplying the associations in the latter State, and accomplishing those objects of importance which circumstances may encourage. Let him attend as many associations in the south and west as may be in his power, visiting, if possible, St. Louis and its vicinity; and spend the winter forming mission societies, collecting monies, and effectuating arrangements for keeping up a regular intercourse between the Board, and all the associations and mission societies in the United States.

While these general instructions are offered, the committee conceive that confidence should be placed in our brother Rice in making such incidental variations as the providence of God may direct.

Resolved, That a Circular be issued by the Corresponding Secretary of the Board, addressed to the associations and mission societies, with a view of exciting their endeavours in the common cause, and facilitating their general unity with this Board.

Resolved, That Dr. Staughton, Mr. White, and Mr. Shields, be a committee to prepare, publish, and circulate the annual report; and the committee are authorized by this Board to draw as usual

on the Treasurer for the amount, as soon as ascertained; filing a bill or statement of such expences under their several signatures.

Resolved, That 1000 dollars be forwarded to brethren Carey, Marshman, and Ward, at Serampore, for the use of our missionary brethren Judson and Hough, and their families at Rangoon.

While this Board have in grateful recollection the very liberal and kind manner in which we were received into the families of our christian brethren, at our meeting in Convention, at Philadelphia—

Resolved, That we entertain a high sense of the christian affection, and liberality, with which we have been received and entertained by our brethren in this city.

Officers of the Board.

Rev. THOMAS BALDWIN, D. D. *President*, Boston, Massachusetts.

THOMAS SHIELDS, Esq. *1st Vice-President*, Philadelphia.

Rev. BURGESS ALLISON, D. D. *2d Vice-President*, Burlington, N. J.

Rev. WILLIAM STAUGHTON, D. D. *Cor. Secretary*, Philadelphia.

Rev. WILLIAM WHITE, A. M. *Recording Secretary*, Philadelphia.

JOHN CAULDWELL, Esq. *Treasurer*, New-York.

MISSIONS IN INDIA.

Extract of a letter from the Rev. Dr. Carey to the Editor, containing interesting remarks on the American Baptist Mission in the Burman Empire, &c.

My dear Brother,

Calcutta, Oct. 7, 1815.

THE peace between England and America having now happily opened that intercourse between christian friends which has so long been obstructed, I take this first opportunity of replying to your kind and interesting letter by Mr. Burr.

I sincerely wish that nothing may ever occur, to interrupt that free communication between the members of our Redeemer's kingdom, which is at all times highly important, but in the present state of the world, more important than ever it was before.

The exertions now making by our American brethren, both in the forming of Bible societies and Missionary societies, I most sincerely rejoice in: And there can be no doubt but the numerous bodies of christians engaged in this work will find, that "He that watereth shall be watered himself." Such is the nature of the gospel, that a fervent and persevering devotedness to the Redeemer's interest in the world, is constantly attended with the most important spiritual advantages to the individual; nay, the

thing itself is one of the graces of the Holy Spirit called forth to exercise itself upon the most important of all objects.

I fear that our forefathers, notwithstanding all their excellencies, were very deficient in their attempts to spread abroad the gospel. It is true some of them mention it as an important and desirable thing, and others have made solitary attempts to promote that best cause in certain places; but I am greatly mistaken, if the present zeal for extending the Redeemer's kingdom be not a new era in the christian world. The "Angel is now flying in the midst of the mystical heaven, having the everlasting gospel to preach to them that dwell upon the earth, and to every nation, and kindred, and tongue, and people."—Babylon is not yet fallen, but probably will not continue much longer; and some of them now entering into life, may, and probably will see the kingdom of our Redeemer set up universally. I shall die on the borders of the land, without being permitted to enter it; but the spread of the Redeemer's cause will, I trust, be with me an eternal theme, in which I expect to unite with my dear brethren, Pearce, Sutcliffe, and Fuller, who are already in full possession of the fullness of joy at our Redeemer's right hand.

I rejoice that our American brethren have set their minds upon the Burman Empire, and the countries bordering thereon. I wish them to consider those countries as the *lot* which falls to them, of the vast regions of Asia. My son has withdrawn from the Mission. I trust he will still pursue the work of translating and publishing the word of God. The Burman Empire, including Arakan and Pegu, will itself require eight or ten Missionaries, who should be as much dispersed at nearly equal distances, as circumstances will allow. Siam next claims your attention, to which you should add Malacca, and Cochin China.—This division will give to you as *your lot*, the whole of the eastern peninsula, bounded every where by the sea, except on the north, and north-west, on which sides lie Bengal, Tibet, or perhaps Tartary, (for we are ignorant which,) and China. Arise and take possession of the land, and behold we are with you, and will help you by our advice and influence to the utmost of our power.

Our Missions are now spread over a very large extent of country, and are, generally speaking, in a prosperous state; our brethren are as much in earnest in pursuing their work, as they ever were, and perhaps more so; and the translations are now become numerous. Our Missions are eight—viz. 1. Bengal, in which we have 10 stations. 2. Hindostan, in which there are 4 stations, and one constant itinerant preacher at present. 3. Oorissa, in which there is 1 station. 4. The Mahratta country, where there is also 1 station. 5. Surat, where we have only 1 station. 6. Ceylon, where brother Chater labours at the town, and in the neighbourhood of Columbo. 7. Java, in which island there are 2 stations occupied by our mission; and, 8. Amboyna, where there is 1 sta-

tion.—The Burman Mission now properly belongs to our American brethren. Two of our brethren have lately removed to Calcutta. The church there, and the wide and very encouraging field for missionary exertion required the constant labours of two brethren at least; and the other avocations which occupy the whole time of brother Marshman, brother Ward, and myself, make it utterly impossible for us to pay any thing like a proper attention to these important objects; on which account we have taken this step. Our brother (Yates) has also been lately associated with me in the work of translations; this has lately been much upon my mind, and considering the time necessary for acquiring a competent knowledge of these languages, and that I am now 54 years of age, I considered it to be highly important to take measures for providing a successor in this work, whose ideas should be in some measure engrafted upon my own, and who should live for the purpose of carrying to perfection what I have been so long employed to carry on thus far.

I trust we, and especially myself, shall have an interest in your prayers; and that the joint labours of the English and American Baptist Societies may be blessed to the promotion of our Redeemer's interest in the east, and of giving light to them who sit in darkness and the shadow of death.

I am, my dear Brother, very affectionately yours,
 Dr. BALDWIN—Boston. W. CAREY.

REV. MR. JUDSON'S LETTER,

ASSIGNING HIS REASONS FOR BECOMING A BAPTIST.

Dear Brother,

Rangoon, Dec. 23, 1815.

Mrs. JUDSON lately received a letter from a pedobaptist friend in America, which contains the following remarks relative to our change of sentiment concerning baptism:—"What has rendered your change peculiarly trying, is the many hard speeches and unfavourable conjectures, together with the known alienation of the affection of some of your warmest friends. This, however, you anticipated, and I would not call your attention to it, were it not that I wish you to contradict what I believe to be false. While one has assigned one cause, and another, another, the prevailing opinion among many is, that Mr. Judson shortly before he sailed, received a reprimand from the Board, which so offended him, that he resolved to have no more to do with them, and in no way could he escape so honourably, as by becoming a Baptist."

In reply to this, I would simply state, that the American Board of Commissioners never gave me a reprimand. And in proof of this, I can appeal to any of the members. Furthermore,

I never had the most distant idea that the Board thought me deserving of a reprimand. When I left my native land, it afforded me much comfort, that I came out under the patronage of such men. And I can sincerely say, and solemnly appeal to Him who searcheth the heart for the truth of the assertion, that it was, by no means, the least of the trials consequent on my baptism, that I knew I should lose the approbation, and (as the event has proved) the patronage of a body of men whom I greatly respect, and for the most part believe to be true men of God, and hope to meet in heaven in the embraces of uninterrupted love.

It seems that my friends are puzzled in fixing on the cause of my conduct. I suppose that being confident there is no reason on the Baptist side, they are willing to save my head, at the expense of my heart. However, let truth be spoken. If there was ever an action performed from one single motive, unblended with any minor considerations, my baptism was an action of this description. And what was this one motive?

Alone at Calcutta, without the least conversation on the subject with any Baptist friend; with the Bible and Dr. Worcester in my hand, and much on my knees in prayer for the influences of the Holy Spirit, who is promised to guide erring creatures into all the truth, I felt the convictions which had been gaining on my mind for several months, ripen into a full persuasion, that I was in an unbaptized state. I read on the inspired page, "He that believeth and is baptized shall be saved." The former, I hoped, through the rich grace of God, I had been enabled to do; and I felt necessity laid on me with regard to the latter. This single consideration, I repeat it, forced me into the baptismal water. On the one side was every thing to allure; on the other (God is my witness!) every thing to repel, except the sweet consciousness of doing his will, and pleasing him who laid down his life for me.

In professing religion in the divinely appointed way, I continue to rejoice to this day, and hope it will afford me consolation and joy in that hour which tries men's souls.

I have thought that the cause of truth required me to say thus much concerning my motive in being baptized. With regard to other reports which I understand are in circulation, prejudicial to my character, I think it most becoming to pass them over in silence. I feel happy in referring all these things to that great day which will bring to light the secrets of all hearts, and make every one's work manifest. Then those who have reviled, and those who, when reviled, reviled not again, will meet at the bar of Christ, and the characters of both will be perfectly known. Then also all, who are interested in Christ, will receive his approbation, and notwithstanding their temporary differences on earth, will unite in everlasting love and praise. Those who give evidence of being thus interested in Christ, of whatever denomination, I cannot cease to love; though I consider it my duty not only to

“contend earnestly for the faith once delivered to the saints,” but also to “keep the ordinances” as they are committed to us by the apostles.

I remain, &c.

REV. DR. BALDWIN.

A. JUDSON.

P. S. I am desirous of correcting a mistake in a letter of mine, that has appeared in Benedict's History of the Baptists, in which it is stated that the monthly allowance of the Serampore missionaries for clothing, &c. (exclusive of food) is from 20 to 40 rupees each person. This is evidently extravagant. I wrote “from 20 to 4 rupees.”

ENGLISH BAPTIST MISSION.

It affords us much gratification to present our readers with the following honourable testimony to the labours of the Missionaries in India, extracted from the Asiatic Journal for February, 1816.

PUBLIC DISPUTATION, COLLEGE OF FORT WILLIAM.

Calcutta, July 27, 1815.

“The Honourable N. B. Edmonstone, Acting-Visitor of the College of Fort William, in the absence of his Excellency the Governor General, having appointed Tuesday, the 25th instant, for the Public Disputations in the Oriental Languages; the President of the College Council, the Officers, Professors, and Students of the College, met at 10 o'clock in the forenoon, at the Government-House, where the Honourable the Chief Justice, the Right Reverend the Lord Bishop of Calcutta; the Honourable Archibald Seton, and George Dowdeswell, Member of the Supreme Council; and the Honourable Sir John Roys, and Sir William Burroughs, Judges of the Supreme Court; with many of the Civil and Military Officers at the Presidency, and others of the principal European inhabitants of Calcutta, as well as some respectable natives, were also assembled.”

The Disputations were held in Arabic, Persian, Hindostanee, Bengalee, and Sanskrit. We quote the *position* in BENGALEE.

FOURTH.—BENGALEE.

“The Bengalee language is not only well calculated for matters of business, but also is adapted to works of literature and science.”

Respondent,	Hon. R. Cavendish.
First Opponent,	Mr. W. H. Macnaghten.
Second Ditto,	Mr. A. Murray.
Moderator,	Rev. Dr. Wm. Carey.

The prizes and medals which had been awarded to the several students, were distributed to them respectively; after which, the honourable acting visitor delivered a discourse, of which the following are extracts.

“Gentlemen of the College of Fort William,

“Having had the satisfaction of testifying the ability of the Disputants, and of distinguishing conspicuous desert by the distribution of degrees of honour, prizes, and medals of merit, I proceed to fulfil the remaining obligation of my delegated duty.

“To Capt. Taylor, the distinguished professor of Hindostanee, and to the Rev. and learned Dr. Carey, professor of Sunskrit and Bengalee; to Lieuts. Martin and Price, the assistant professors in the Hindostanee, Sunskrit and Bengalee languages, and generally to all the gentlemen employed in the several departments of the college, I have to offer, on the part of the illustrious personage whom I have the honour to represent on this occasion, as well as on my own, the acknowledgements so justly due, for the zeal and ability with which they have fulfilled the important duties of their respective situations, during the past year.

“A description of the many valuable literary works which, under the auspices of the college and patronage of government, have been completed during the past year, or are now in progress, will be annexed as an appendix to this address. If time were allowed me, I should have great satisfaction in bestowing, individually, on the learned authors, compilers, or editors, the encomium which is due to their talents and industry. Their names, however, will be inserted in the list of their publications.

“To that list will also be added, a descriptive enumeration of the literary works of the learned and industrious society of Missionaries, residing at Serampore, including a statement of the translations of the scriptures in the oriental languages, the number of which, comprising not less than twenty-four languages, or dialects, affords a surprising example of diligence and knowledge.

“I cannot on this occasion, avoid noticing also, that extraordinary effort of genius, talent, and exertion manifested in the completion and publication of a history, grammar, and dictionary of that intricate and complicated system of language, the Chinese. The accomplishment of that most arduous undertaking, a complete dictionary of the language of China, must certainly be considered to constitute a memorable epoch in the progress of philological science; and the formation of the types, by means of which these works are given to the world, exhibits a combination of ingenuity, skill, and persevering toil, of which there are few examples.

EXTRACTS FROM THE APPENDIX.

“Literary Works, the publication of which has been encouraged by Government, at the recommendation of the Council of the College of Fort William, since the period of the Disputations held in 1814.

“5, 6, 7.—HITOPUDESHU, from the Sunskrit, also the BUTRESEE SING HASUNU, from the Sunskrit, and the PRUTAPADITYU, from the Bengalee, have been translated in the Mahratta language,

by learned natives, under the superintendence of the *Rev. Dr. Carey*, for the use of students of the Mahratta clafs.

“**IO.**—**CLAVIS SINICA**, a work on the Chinese language, consisting of two parts. Part the first, contains a dissertation, of pages 80, on the origin, nature, and formation of the Chinese characters; and a second dissertation, (comprising pages 102) on the colloquial medium of the Chinese, wherein its nature is laid open, and its connexion with the colloquial media of the surrounding countries carefully traced: Part the second, (pages 384), contains a grammar of the Chinese language, in which the construction of the language is illustrated by nearly five hundred examples, selected from the best Chinese authors, ancient and modern. To the work is added, by way of Appendix, the *Tabyob*, an ancient work on the nature of Government. An English translation, on the same page, accompanies the Chinese text, and a praxis at the end explains each character as it occurs. By *J. Marshman, D. D.* The Chinese part of the work is printed with the metal types with which the Scriptures in Chinese are now printing at Serampore.”

[*English Bas. Mag.*

ORIGINAL LETTER

FROM THE LATE REV. ROBERT ROBINSON, OF CAMBRIDGE.

DEAR SIR,

Feb. 3, 1768.

I CATCH a leisure moment to thank you for your friendly letter; glad should I be to contribute any thing to your spiritual welfare. You have, indeed, as you say, in joining a church, “given body and soul to be the Lord’s” What an attempt! A reasonable service, founded on the most rational principles. What more reasonable, than for a creature who lives upon God’s bounty, to live to his glory? What more reasonable, than for a christian, redeemed by the merit of Christ, conquered by the power of his gracious word, that sword of the spirit, to live by faith on the Son of God? A life of faith is a life of dependence on another; his wisdom revealed in scripture to guide, his power to support, his merit to plead, his love for the principle, and his glory for the end of all our actions. How difficult to be true to our engagements solemnly entered into. What need to be perpetually praying, wrestling, and striving with the Lord, to influence our hearts by his grace, from thence are the issues of life! all actions rise there—O! cry to have the heart kept. I feel so much hardness of heart, so much ingratitude, black ingratitude to God, that I can feelingly say, *I abhor myself*. Ah, vile creature! full of enmity, infidelity, carnality, brutal lusts, devilish passions, without the image of God, filled with the temper of the devil. How long shall my filthy heart, like the troubled sea, cast up mire and dirt?

“Is this thy kindness to thy friend?” Thus, methinks, something whispers in me, Is it grace? Sure it is a captivated, oppressed subject of heaven, remonstrating for God, in a heart, all up in arms against him. I would wish to feel my total depravity; but not to argue it into a reason of despair. Do not let us, who see our wound, go to King Jareb for help: no; drove out of our nest, let us fly to God in Christ, as a bird to her mountain: methinks I see his eyes drop love. O Jerusalem! Jerusalem! his heart bleeds compassion; come, my soul, creep to the cross; *that*, if any thing, will dissolve thee. Hark! he pleads! the Master calls for thee! *Come, and I will in no wise cast thee out.* Here my dear T——, rises all my hope. I feel a misery in me enough to damn worlds; I see the Saviour lifted up in the gospel, in the midst of a poisoned, swelled, groaning, dying camp; the trumpet sounds, *Look, and live!* I take him at his word, and feel the virtue, *whosoever* looks, lives: you know whose is the glory—His, who gave poor sinners eyes to see. Thus let us live, thus let us die; this is religion, pure and undefiled, before God and the Father. I must not scribble longer, lest I be tedious. Blessed be God, he is still awakening some among us—His be the glory eternally. Let me hear from you, when suitable: pray for a poor wretch who does not pray half enough for himself, and believe him to be,

Yours, most affectionately, ROBINSON.

[*English Bap. Mag.*

HOME INTELLIGENCE.

Remarkable revival of religion at Sedgwick and Bluehill, in the District of Maine; communicated in a letter to the Rev. Lucius Bolles, of Salem.

Rev. and Dear Sir,

Sedgwick, July 1, 1816.

I EMBRACE the present favourable opportunity, to give you a brief sketch of the work of divine grace, which has appeared in this town and its vicinity, within a short time past. The state of religion continued among us, to be much as it was when I wrote you last, till the latter part of February. Previously to this, however, the Lord visited some of the islands and towns, at the westward of us, in pouring out his Holy Spirit, and causing gracious revivals of religion to take place. The work has appeared ever since to be progressing towards the east.

The church in this town, and that in Bluehill back of us from the sea shore, “*hearing*” as it were “*the sound of a going on the top of the mulberry trees,*” listened themselves, and appointed meetings for fasting and prayer, as the sound drew near. Sometime in the month of February, the pastor of the Baptist church in Noblebor-

ough, came on a visit to Bluehill to see his son, who was in a decline, and has since died. Under his preaching the work soon became visible. Its progress was so rapid, that it soon extended into every part of the town. It was solemn and still; but remarkably powerful. Its subjects, were children, youth, and the middle aged. We now beheld the multitude of thoughtless, giddy youth, who, just before, were engaged in the height of vanity, flocking to meetings every day. They seemed to hear, as for their lives, the precious word of God, which was dispensed.

There was no very special appearance of this work among us, until the beginning of April. Its commencement and progress in this town have been similar to what has been mentioned above. It soon spread in every direction; East, West, North, and South, through every part of the town. It now prevails rapidly in most of the adjoining towns, all around us. Hence we have a very pleasing prospect of a general reformation in this part of the country. Oh, dear brother, "*This is our God, we have waited for him, he has come and will save us.*"

Since May 2d,* there have been 121 baptized on a profession of faith, and added to the Baptist church in this town. In Bluehill 98 have joined the Baptist church, and 28 the Congregational church in that town. The oldest christians among us say, they never saw a work of grace equal to the present, since these eastern regions have been inhabited. They have seen reformations equally powerful, but none before so extensive, and so free from corruption and confusion. I could fill many sheets in mentioning particular circumstances, which to us have been of a very interesting nature, but I must forbear.

Lord's day before last, Elder Amos Allen baptized his mother, aged 66. She has lived through all the reformations that have taken place in this town heretofore, and is now evidently a "new creature." On the same baptizing season, four of her grand children were baptized; one of whom was Elder Allen's son, who was also baptized by his father. O it is enough to affect the most hardened infidel, to attend the prayer meetings of our youth and children, and behold the order they maintain! Their prayers and exhortations are short, but in general to the purpose, and very spiritual. The time is improved in these meetings by the male members; the females also meet by themselves for prayer, and other religious exercises. These meetings have been remarkably instrumental of awakening those who were going on the way to ruin. The work is still going on among us. There has been but little controversy on the subject of baptism, though a number have now followed their Lord into his liquid grave, who have, through the controversies in this place, in years past, refused to walk in the way, though they have been establish-

* Only two months!

ed christians in other respects. Four of these were baptized at the season before mentioned. You will discover from what I have written, what sentiments are most likely to prevail in this part of the country. There have been some pamphlets in circulation among us, in vindication of Pedobaptist sentiments; but our young converts were led to their bibles for instruction on this important subject, instead of other sources of information. Pray, dear brother, that this work of grace may continue to spread, till it shall extend to you, and to every part of the globe.

I subscribe myself yours, affectionately,
EBENEZER PINKHAM.

[☞ Sedgwick still remains a "very pleasant sound," Dr. W——'s prediction to the contrary notwithstanding.]

REVIVAL IN PAWTUCKET, AND VICINITY.

To the Editor of the M. B. M. Magazine.

DEAR SIR,

I HAVE long contemplated furnishing a brief account of the work of grace, which has for some time prevailed in this place, and for a considerable distance around us. But I have deferred making out a statement, till the work should close, which we have for many months past been fearing, but have hitherto been happily disappointed. It began a year ago last winter, while I was on a journey to the Southern States, and while the late Elder Jason Livermore was supplying my place. When I returned in April, I found four had been baptized, a number more were candidates for the ordinance, and a number of others were seriously impressed with the things of eternity. From that time to the present, we have had additions every month. The work has progressed with great solemnity, stillness, and decorum. We have never baptized less than two at a time, and in two instances the number has amounted to twelve. The additions have averaged about five in a month. I have often thought and observed, that could I have possessed the power of prophetic vision, and had I been permitted to have fixed upon the time for a revival, and prescribed the mode of its progress, I could hardly have arranged matters more to my mind. For a number of years past, I have been much engaged in writing the "History of the Baptists;" but about the time this work began, I had nearly got through with my personal attention to that undertaking, so that for a year and a half, I have been at liberty to devote my whole attention to my pastoral duties; thus endeavouring to assist in the good work

of the Lord. It has been a most delightful season both with me, and my dear people. I have never, during my short ministry, laboured half so much in the same space of time, and I am sure I never had half the enjoyment which the gracious Lord has afforded me in this refreshing season. I know by experience, that a minister cannot pursue the sacred calling, with an attention proportioned to its magnitude, nor with that profit and delight he might otherwise have, while encumbered with worldly concerns.

The subjects of this work have been of almost all ages, from twelve to upwards of sixty: most of them, however, are under the age of thirty. A large proportion of them are heads of families. A number of persons of considerable standing in society, who have heretofore looked with indifference or disdain on the religion of the heart, and have been building themselves up on good morals, or have been trusting in Universalism, Deism, or some other error equally pernicious, have been brought to bow to the mild sceptre of the Redeemer, and have with cheerfulness and delight followed in his cross-bearing ways. One of the subjects of the revival was a singular and happy instance of the invincible power of all-conquering grace. His life had been so regular and upright, that the people all around thought he was so good, that he needed no change; and some, that he was so wise, that he would not be taken with our delusion. And he himself, a few months before his conversion, contended strongly against the doctrine of the sinner's entire depravity of heart, and enmity against God. He considered it a high and cruel charge, to accuse a sober and upright man of being an enemy to his Maker, and of hating and opposing him. "He was sure he had no such feelings, and of consequence felt no concern for the future." I closed the conversation by replying, that it was a shocking thought, indeed, for a creature to retain enmity and hatred against his Creator: But I fully believed all unconverted people possessed these principles, and that it was sin alone which made them blind to their existence, and insensible to their enormity. I added, at the same time, that if he was so happy as to be the subject of religious impressions, which I ardently desired, he would find himself a very different man from what he then supposed. As the old New-Lights used to say, "I got him on my mind." Some time after, he took me aside—and began by saying, his views were altered—that he found he had a wicked heart—that he owed a debt he could never pay—that his mind was so distressed he could do no business, and knew not what to do—that he knew of nothing in his conduct among mankind which gave him trouble, but that the sins of his heart were great and distressing, and made him continually wretched and miserable. I saw to my satisfaction the arrow of conviction was well fastened. After being a few weeks in this distress, his deliverance was as joyful, as his

convictions had been severe. His cup overflowed with joy, and in the Lord's appointed ways he travelled forth with composure and delight. I have been thus particular in this narrative, hoping that other aged and moral sinners may have the same distressing views of their sinful hearts, and experience the same happy conversion to God.

The converts, generally, have given very clear and satisfactory accounts of their conviction of sin, and of their being brought to trust alone for salvation in the merits of a crucified Redeemer. Though the work has been remarkably still, yet in some instances, the tone of feeling has arisen high in strains of joy and praise. One woman was so transported in her feelings, and so deeply impressed with the need of religion for others, that she went out with a view of informing her large circle of friends and relatives, what a Saviour she had found. When she got into the street, she hardly knew how to spend time to go from one to another to tell them individually, but wanted some herald with a trumpet to sound it abroad, that they might all hear at once the glorious intelligence. Another person was so enraptured with his views of the beauties of the Saviour, that he wanted to be on the house-top, and have as many as could hear his voice, collected around him, that he might at once publish to them, the excellency of his glorious character. But amidst this ardour of feeling, nothing like enthusiasm or reverie has at any time broke forth. We have not endeavoured, either to excite or restrain strong feelings and passions in the all important concerns of eternity; but have laboured to teach inquirers the odious nature of sin, and its ill deserts; believing that genuine conviction depends more on the views which the sinner has on these points, than in the most frightful visions of death and eternity.

We have baptized since the work began 105; six of them last Lord's day. We had seven candidates, but one was prevented by sickness. About as many more we are expecting will soon come forward to profess the name of the Saviour. One of the candidates baptized last, was a little girl twelve years old, the youngest and smallest person I ever baptized. Her views of herself and of the gospel have been strikingly clear and consistent. It is about 6 months since she entertained a hope, at which time I inquired of her, why she wanted to be a christian. Her reply was, that she might glorify God in this world, and be happy in the world to come. Another little girl, just about her age, was made to rejoice in the course of the same week; she has not yet come forward, but remains established in religion.

Beside those who have united with us, a number have been received by the Episcopalians in this place, and a few by the Methodists. Of the great revivals around us, you

have doubtless been informed, or will be soon. I suppose that in the towns of Providence and Attleborough, from four to eight miles from me, five or six hundred persons have within a year and a half past, come out in a religious profession, and united with different denominations. I hope to have a still further account, to give of the good work in this place.

I have just received another letter from Brother Davis, at New-Orleans. He is anxious for Baptist ministers to come into the state of Louisiana. He informs me he has discovered as many as 12 stands at least, where ministers would easily find a support. The people are wretchedly ignorant and blinded, being neither gospel guided nor hardened. It requires ministers of prudence and talents: and I should be very glad to see a company set out for that country.

Yours, in the Gospel,

Pawtucket, Aug. 14, 1816.

DAVID BENEDICT,

REVIVAL OF RELIGION IN GREENWICH, STATE OF NEW-YORK.

Extract of a letter from Rev. Edward Barber, to the Editor, dated Greenwich, July 31, 1816.

DEAR SIR,

I HAVE never had any personal acquaintance with you, neither do I know that you have ever heard of me; but hoping, that you will not consider it an improper christian freedom, for a stranger to offer you a few lines on a religious subject, I shall therefore proceed to give you a correct, but brief account, of the great and *good work of God*, which has recently taken place within our vicinity; and also of the additions to the church, with whom I have been labouring a little rising of 22 years.

For four years past, there have been but few added to the church; in this time we have endured the trials common to the people of God, attended with a great want of the spirit of devotion and practical piety; while coldness and stupidity have much prevailed among the professors of religion. But for two years past, there has been more attention. Our public assemblies on the Lord's day have been increased; with an apparent solemnity on the minds of many who thus attended to hear the word.

The latter part of last summer, there were some who appeared seriously impressed: and on the 28th of September, one from the Methodist communion came forward, and gave a relation of her experience, and was received of the church

and baptized. On the 26th of October, one other person was baptized. Both of these professed to have met with a change some years before. On the 20th of January, 1816, the work became more visible; several persons gave a relation to the church, and were received as candidates for baptism. The day following I baptized one of them, and on the 28th, 5 more; and February 11th, 2. From this time the work spread into different parts of the vicinity, and went on like the work of a God, against all opposition. On the 25th February, I baptized 11;—March 10th, 19; do. 17th, 1; do. 24th, 21.—April 7th, 25; do. 21st, 20; do. 28th, 22;—May 5th, 22—June 2nd, 24; do. 9th, 8; do. 23d, 21; July 7th, 8; do. 11th, 2; do. 25th, 1; and July 28th, 15 persons. Thus, from the 21st of January, to July 28th, being six months and seven days, I baptized 228; making in the whole, since September 28th, 1815, to the 28th of this instant July, 230. These have all been added to the church.

Although this work has been very powerful and rapid, yet generally it has not been attended with noise or confusion. Very few have cried out, or made any visible ado under their convictions: but in some instances they have spoken their joys aloud, when the Lord delivered them from a guilty conscience, and the curse of the divine law. In conference meetings, they have generally spoken with great calmness, and deliberation: and in giving their relations to the church, they have spoken calmly, and with so low a tone of voice, that the crowd of spectators have found it difficult to hear. Some of all ages from 60, down to 12 years, have been baptized, and received into the church; not any younger, that I know of, have offered themselves.

One thing, I would remark; there have been two small revivals amongst us before; but few of the youth, however, in either of them, made a public profession; the most that then joined the church were in middle life. But in this last revival, the youth have been the subjects of this good work. I am of the opinion, that about two thirds of the number, which have joined the church, are unmarried people.

Dear Sir, this is the Lord's doing, and marvellous in our eyes: and since it is his work and not man's, the glory is due only to his name. The work, to appearance, is now subsiding; yet probably there will be some coming forward to the church, for two or three months. However, I do not pretend to know what the Lord will yet do, as he worketh all things according to the counsel of his own will, out of our sight.

May we not hope that the day is dawning, when Jesus shall have the heathen for his inheritance, and the uttermost parts of the earth for his possession; and the blessings in reserve for the Zion of God shall be revealed?

I send you this concise statement of the good work among us, that the wonders which God has wrought might not be hid from the thousands, who are continually praying "*thy kingdom come.*"

Subscribing myself yours, most affectionately,

EDWARD BARBER.

N. B. The church with whom I now labour, is called Batts-Kill, and is a member of the Saratoga Association. I have baptized since I have been with them, and who have joined said church, 468 persons; present number is about 520.

EXTRACT OF A LETTER,

From the Rev. F. Wayland, late pastor of the Baptist church at Troy, dated May 25, 1816, to the Editor.

DEAR BROTHER,

—If my recollection now serves me, it was some time in January last, that I called on a brother T——'s family on a parochial visit, and soon after sister T. informed me that her daughter Phebe, (who is about 8 years of age) had some good news to tell me relative to the work of grace begun in her soul. On request, she proceeded to relate her past and present exercises of mind; and truly they were astonishing and very satisfactory. Shortly after this, the next oldest daughter of 11 years of age, was brought to obtain a good hope through grace. Immediately after, the sister next oldest, was brought to taste that the Lord was gracious. About this time also a young girl, who lived in the family, obtained a hope. All four appeared truly happy in the Lord; and prayer and praise became their employment and delight. I scarce ever saw a more happy family. The youngest was led into a very deep and affecting sense of sin. Her expressions of regret for the magnitude and number of her sins were the means of bringing a number to a serious stand. "Why," said she, "I have been a sinner against a good God, for 8 long years." Many were led to consider what great sinners they must have been, when a child of 8 years thus expressed herself.

These circumstances were soon known, and seemed to produce a general seriousness and attention, throughout the city. Our weekly prayer meeting had hitherto been held in a small school room, and but thinly attended. The school-room immediately became crowded, and insufficient to hold the number that attended. It was found necessary to remove it to the meeting house. The effects of this attention became daily more visible. Numbers were led to lament over their sins, and, as we would fondly hope, repent after a godly sort. The cry of, "What shall I

do to be saved," and the still more joyful exclamation, "Come hither, all ye that fear the Lord, and I will tell you what he hath done for my soul," was daily heard from new-born souls. The attention to the word was solemn and pleasing. The people appeared to hear as for eternity: and the number of cases of conviction and conversion daily increased.

On the first Lord's day of April, brother Maclay from New-York, assisted me in baptizing 39 persons; and on the first Lord's day of this month, I baptized 15 more: among them an old gentleman aged 74. I need scarcely mention that, like Samaria of old, when the Lord was pleased to work, there was great joy in this city. Believers were made to rejoice, and infidelity in a great measure constrained to stop her mouth.

I might have mentioned, that, in the winter before the reformation began, there was a more than usual seriousness on the minds of the people. By persons of fashion, it was styled an unusually dull winter. Balls, parties, &c. were more rare and more thinly attended than formerly. The same thing is mentioned in President Edwards's narrative of the reformation in New-England.* God has been pleased to restrain the passions so that there has been but little opposition and less persecution than might have been expected. The work in this place has been attended by none of those surprising interpositions of providence which elsewhere have been noticed. To us, as to the prophet of old, the Lord appeared neither in the whirlwind, earthquake, or fire; but in the still small voice. The Lord, as usual, has not confined himself solely to the ministry of the word in dispensing his blessings, but like a sovereign has made use of all the various means of his own appointment. In this case, as in every other, he has wrought in such a manner as to secure all the honour to himself.

The present pastor, Mr. Summers, (a young gentleman from Dr. Staughton's school) who lately arrived, immediately commenced his pastoral functions. I am not therefore so well qualified to give an account of the progress of the work since that time. If I am correctly informed, it is considered as rather on the decline. The Lord is however able to revive and continue it.

It is my happiness to inform you, that other denominations have shared largely in the outpouring of the Spirit. The Presbyterians received at their last communion nearly 100. And the Methodists about the same number. With the state of the Episcopal church I am not sufficiently informed to give information. The Lord has visited the Baptist church at Greenwich a few miles from us, with a remarkable outpouring of his Spirit. In Lansingburg I am informed, there has been of late a very considerable attention to the word. In Greenbush the

* See President Edwards' Narrative of surprising conversions.

Dutch Reformed Church under the Rev. Mr Westervelt, has experienced a very refreshing shower of divine grace. In the factory about two and a half miles from our city, numbers have been lately called out of darkness into God's most marvellous light. Among the number hopefully converted as above stated, the youth have shared largely. Thus it appears, that the Lord has done and still is doing great things for Zion. O that it might excite in my heart more gratitude and praise.

Yours, in Gospel bonds,

FRANCIS WAYLAND.

EXTRACT OF A LETTER,

FROM THE REV. B. TITCOMB, TO A MINISTER IN BOSTON.

[The letter from which the following account is taken, was addressed to the person who had the happiness to preach at the time referred to, and to witness the power of truth on many of the audience. This meeting was held in a large hall, at 7 o'clock on the morning of July 22d. Hence the reader will perceive, that according to the following account, not far from 80 have been hopefully converted, in the space of three weeks! What a wonder-working God!]

DEAR BROTHER,

Brunswick, (Maine) Aug. 12, 1816.

I MUST write you again, and gladden your heart with good tidings. I never saw the power of God so displayed as now. I baptized five July 21st, the Lord's day you were at Bath, since which I have baptized twenty three. At our last conference, 30 told their experience, and as many more were desirous to come forward. At every meeting we have new cases of conviction and joy.

I hope to baptize as many as 30 next Lord's day, the greater part of them are youth. My little son (about 14) has given his relation to the church, and has been received; my daughter has been baptized, and I have hopes of my oldest son.

I wrote you that I thought as many as 30 were convicted at the *Hall*; more than half that number, in relating their experience, have dated that time.—I think there must have been more than fifty! I have been in nineteen reformations, but never saw the like before. I shall write you again.

From your brother,

BENJAMIN TITCOMB.

To the Editor of the Mass. Bap. Miss. Magazine.

Dear Brother,

Though much has been said upon the religious observance of the Lord's Day, yet but little has appeared in public respecting the scriptural evidence, that the first day of the week is the christian sabbath: therefore the writer of the *Remarks on the Lord's Day*, published in your last No. requests, if you should think it expedient, that the following Extract from the Minutes of a meeting of ministers and messengers, from more than a hundred Baptist churches in England and Wales, held in London nearly 130 years ago, may find a place in your very useful Magazine. The contents of this Extract, which corroborate the sentiments of the abovementioned *Remarks*, were unnoticed by the writer till within a very few days.

ON THE LORD'S DAY.

“*Ques.* Whether it be not the duty of all christians, and churches of Christ, religiously to observe the Lord's Day, or first day of the week, in the worship and service of God, both in public and private?

“*Ans.* It is concluded in the affirmative:—Because we find that day was set apart for the solemn worship of God, by our Lord Jesus, and his holy apostles, through the infallible inspiration of the Holy Spirit.

“1st. Because it appears that the Son of God, who was manifested in the flesh, had authority to make a change of the solemn day of worship, being Lord of the Sabbath. Matt. xii. 8.

“2dly. It is manifest that our blessed Lord and Saviour arose on that day, as having completed and confirmed the work of our redemption, Matt. xxviii. 1. Luke xxiv. 1. John xx. 1, whereby he laid the foundation of the observation of that day.

“3dly. Our Lord Jesus did then, on that day, most plainly and solemnly appear to his disciples, teaching and instructing them, blessing them, and giving them their commission, breathing on them the Holy Ghost. Luke xxiv. 13, 27, 36. John xx. 19--23. Moreover, on the next first day of the week, he appeared to them again, giving them a further infallible proof of his glorious resurrection: and then convinced the apostle Thomas, who was absent the first day before, but was now with them, John xx. 26. Whereby it appears he sanctified and confirmed the religious observation of that day by his own example.

“4thly. Our Lord and Saviour remained with his disciples forty days after his resurrection, speaking to them of the things pertaining to the kingdom of God. Acts i. 3. And we question not but he then gave command about the observation of this day.

“ 5thly. For a further confirmation hereof, it appears that after his ascension, when his disciples or apostles were assembled together solemnly with one accord, on the day of *Pentecost*, which, by all computation, was the first day of the week, recorded Acts ii. 1, 2, he then poured out his Holy Spirit in a marvellous and an abundant measure upon them.

“ 6thly. Accordingly, afterwards we find this day was solemnly observed by the churches, as appears Acts xx. 7, where we have the churches assembling on that day plainly asserted, with the solemn duties then performed, which were preaching and breaking of bread; and all this recorded as their usual custom, which could be from no other cause but divine and apostolic institution. And it is most remarkable, and worthy the serious observation of all the Lord's people, that although the holy apostles, and others that were preachers of the gospel, took their opportunities to preach the word on the Jewish sabbath-day, and on other days of the week as they had convenient seasons afforded; yet we have no example of the churches then assembling together to celebrate all the ordinances of our Lord Jesus peculiar to them, but on the first day of the week; which manifest practice of theirs is evidently as plain a demonstration of its being a day set apart for religious worship, by the will and command of our Lord Jesus, as if it had been expressed in the plainest words. Forasmuch as they did nothing in those purest primitive times in the sacred worship of God, either as to time or form, but by a divine warrant from the holy apostles, who were instructed by our Lord Jesus, and were guided in all those affairs by his faithful and infallible Holy Spirit.

“ 7thly. In like manner the solemn ordinance of collection for the necessities of the poor saints, was commanded to be performed on that day, 1 Cor. xvi. 1, 2, by an apostolic ordination; which, without question, by reason of their observing that day for their holy assembling and worship, was then required.

“ Lastly. It is asserted by all the considerate and able expositors of the holy scriptures, that the denomination or title of *Lord's Day*, mentioned Rev. i. 10, was attributed to the first day of the week, as the usual distinguishing name given to that solemn day by the christians, or churches, in the primitive times; and as being a day to be spent wholly in the service and worship of the Lord, and not in our own worldly and secular affairs, which are lawful to be attended unto on other days of the week.

“ From all which, laid together and considered, we are convinced, that it is our duty religiously to observe that holy day in the celebration of the worship of God.”

ANNUAL MEETING OF THE
BAPTIST MISSIONARY SOCIETY
IN MASSACHUSETTS.

On Wednesday, May 29, 1816, the Baptist Missionary Society in Massachusetts, held its annual Meeting at the 2nd Baptist Meeting House in Boston. Rev. Joseph Grafton led in prayer at the opening of the Meeting, after which the following Report of the Trustees was read by the Secretary.

DEAR BRETHREN,

As a merciful Providence has spared us to see the return of another anniversary of our society, the duty again devolves upon us to give you an account of the manner in which we have discharged the trust committed to our care. We hope it has been our aim to watch over the interests of this institution under a solemn sense of our responsibility to God. We have felt a deep solicitude, that the result of our deliberations and plans might be pleasing in his sight, conducive to the salvation of sinners, and favourable to Zion. Nor has our solicitude terminated in disappointment. Our hearts have been often refreshed, and our hands encouraged, by the intelligence we have received of the triumphs of sovereign grace among the people where our Missionaries have visited and preached.

Though there is a sameness in the duties which come before us from year to year, which precludes a diversity of detail; yet, when it is remembered that the conversion of one soul is of greater moment than the acquisition of a world, we may cherish the expectation, that those who have enrolled their names as members of this institution will not listen with indifference to the proceedings of the Board.

Since the last meeting the following brethren have been appointed Missionaries for the several periods affixed to their names.

	Months.		Months.
Elder Abraham Gates,	3	Samuel Churchill,	6
Amos Allen,	3	Emory Osgood,	6
Jason Livermore,*	3	Jessie Hartwell,	6
Joy Handy,	3	Nehemiah Lamb,	3
Samuel Ambrose,	3	Hezekiah Pettit,	3
Joshua Bradley,	6	Cyrus Andrews,	3
Peter P. Roots,	6	Simeon Coombs,	4
Thomas Rand, 6 weeks.			

The missionaries who have been employed by this Board have occupied stations widely remote from each other. The field of labour has extended from Nova Scotia, through the intermediate sections of the country, to the western parts of Pennsylvania. Several of them have fulfilled their appointments; and their journals satisfy

* Since dead.

us, that they have been zealous, and unwearied in proclaiming the "Gospel of the grace of God." Their extensive and unremit- ted labours have been accompanied with various degrees of suc- cess. The Lord has given them seals to their ministry, who will be their "crown of rejoicing in the day of the Lord Jesus." Under their fostering care they have seen the "desert blossom as the rose." The desolate places have been made glad. The hungry have been fed with the bread of life, and many who were ready to perish have fled to Christ for refuge, and will live forever.

From some of our brethren we have had no returns as to the extent and result of their services. They are probably at this moment actively engaged under the patronage of this society. Could we place ourselves near them, perhaps we should see them travelling through some lonely wood ; conversing with some poor cottager on the worth of the soul, and the nature and necessity of an interest in Christ ; or we should hear them in some barn, or under the shade of some spreading tree, warning sinners to "flee from the wrath to come," and pointing them to the Lamb of God who taketh away the sin of the world.

One brother in the ministry, who had an appointment for three months, was removed by death before he commenced the duties of his Mission. We are happy to learn from those who visited him during his last illness, which was of very short duration, that he assured them, the same truths which he had endeavoured to exhibit when in health, were his only support and consolation on a bed of sickness. In the near prospect of eternity he was cheered with that hope "which we have as an anchor to the soul, both sure and stedfast, and which entereth into that within the vail."

A letter from Mr. Bradley, breathing a true Missionary spir- it, gave us information that he intended to remove his family far westward, and if it would comport with the views of the Board, he would gladly accept of a Mission for the purpose of spreading the gospel in that region. An appointment was given him for 6 months ; with instructions to institute such inquiries as to the moral and religious state of the country ; and to make such communications to us from time to time, as might guide the future operations of the Board with reference to that part of our land. These most desirable objects have not yet been accomplished. But we hope the day is not far distant, when our respected brother, and some other intrepid servants of Christ, will act as pioneers, in leading and preparing the way for the extension of the Messiah's kingdom in the west. We must confess that we have been too inattentive to that part of America which lies near the setting sun, where the Mississippi and the Missouri roll along their vast collection of waters. It appears from the most recent, and correct information, that the state of Louisia-

na, the Indiana, Illinois, Missouri, and Mississippi territories are in a most deplorable condition. We do not use language too strong, when we assert, that in some of these districts the people are "sitting in darkness and the shadow of death." They are actually "perishing for lack of knowledge." We are assured on credible authority, "there are some American families, in this part of our country, who never saw a Bible, nor heard of Jesus Christ. In the city of New-Orleans, which contains probably 30,000 inhabitants, until very lately the Romish religion prevailed to the exclusion of every other. At the close of the last year the only protestant place of worship in the city, was an upper room in a building erected and owned by Mr. Paulding, a pious Baptist. We are also assured, that so late as March, 1815, a Bible in any language could not be found for sale, or to be given away, in New-Orleans. How can we hear such melancholy facts, and our hearts remain unaffected? Something must be done. We must awake from our torpor and inactivity—We must excite the sympathies of our fellow christians. And if no other society can be organized for the special object of a western Mission, we must enlarge the original purposes of our own. If we really believe that there is no blessing so invaluable as religion—that it fits us for the true enjoyment of both worlds—brings peace to the conscience, and purity to the heart—that its consolations are most felt in the day of adversity—that it softens the pillow of a dying saint—removes the sting of death—and conducts the soul to a happy immortality—we cannot be indifferent whether the Gospel is sent to these people or not. If these remarks should be viewed by any as a digression from the chief object of our Report, we hope their importance will be a sufficient apology for us.

The Board have thought that it would be productive of great good, if destitute churches, and serious people, in the absence of public teachers, could be prevailed upon to meet together for devotional exercises. They conceive that such exercises are enforced by the great Head of the church—that they contribute to strengthen the bonds of christian union—and keep alive the flame of piety which has been enkindled in the soul. The Secretary has been requested to communicate their views on this subject to each of the Missionaries. He has therefore urged them to use their influence in "setting in order the things that are wanting, and in strengthening those that are ready to die;" and to exhort their hearers to assemble together for prayer, and praise, for reading and exhortation. Should this course be pursued by those churches, and serious people, who have no stated ministry, there is reason to expect, that their religious feelings and attachment to the truth would become more fixed and unwavering—they would enjoy more of the presence of God—and talents would be developed and called into action, which might otherwise continue obscure and dormant.

It is a consideration which calls for gratitude to the Giver of every good and perfect gift, that this society has never been retarded in its operations for lack of funds. He who claims the cattle on a thousand hills, and who has said, "the silver is mine and the gold is mine," has always furnished us with the means of supporting every faithful missionary of Christ who has offered himself for the work. The same gracious Spirit who taught us to look beyond the vicinity in which we dwell, and to assist those who were unable to secure the constant preaching of the word, has also disposed many to bring their mites to the *treasury* devoted to this special object. During the past year a pious widow, who has deceased, bequeathed a legacy of several hundred dollars to this institution. She was desirous that her bequest should be viewed as an expression of her attachment to the cause of Missions—her concern for the salvation of sinners and the glory of God. May her laudable example *induce* others, who possess wealth, to remember Zion when they make a final distribution of their property under an expectation that their dissolution is at hand.

But while we would not be insensible to numerous tokens of the divine favour, we have also reason to adopt the language of the Saviour, "the harvest truly is great, but the labourers are few." There are multitudes scattered abroad, as sheep having no shepherd. We compassionate their situation, but we find it difficult to obtain under-shepherds to go amongst them and feed them with knowledge and understanding. It would inspire us with gladness to hear some man of God suitably qualified saying, "here am I, send me." We have funds, but we are in want of labourers. This affecting circumstance should cause each of us to regard the solemn injunction which the Redeemer gave to his disciples; "pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest." It is not enough that we surrender a part of our possessions to the Lord; we must also offer up our supplications to him in whom are hid all the treasures of wisdom and knowledge. We must pray that he would communicate those gifts by which some are qualified to be "evangelists, and some pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." There is much to encourage you, brethren, in this important duty. Your gracious Redeemer has said, that if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them. With him is the residue of the Spirit. While the apostles were waiting and expecting the "promise of the Spirit," *suddenly* there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting; and they were filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance. He who thus prepared his first Missiona-

ries for eminent usefulness in the world, in answer to the prayers of the primitive christians, will not be unmindful of your petitions.

There is no doubt but the Lord can raise a succession of ministers, and build up his cause in the earth, without the prayers or exertions of his people. It is only for *him to speak*, and his spiritual temple shall arise in all its glory; *to command*, and it stands fast on an immovable foundation. Nevertheless, he has condescended to honour us "as workers together with him;" and has been pleased to establish a connection between "the prayers of the saints" and the diffusion of the spirit of truth. Other motives might be urged, but we hope sufficient has been said to engage the children of God to be earnest at a throne of grace, that the Lord would supply the churches and the world with men, upon whom the power and spirit of Elias shall rest; who shall be sons of thunder to the careless and profane; and sons of consolation to those who mourn the evil of sin.

We cannot close this Report without observing, that on a review of the past, we have much cause for thankfulness; and in our anticipations of the future, we have reason to cherish large expectations, that the Lord will appear for us, and bless us. We have put forth our hands in the best of causes. The Lord hath already crowned our feeble exertions with success. And we are confident from the signs of the times—the predictions of ancient prophecy—and the nature of that religion which we seek to promote, that he will still do greater things for us than we have yet seen.

Let no one harbour even a momentary idea of withdrawing his hands from an institution, which embraces as the objects of its liberality the "poor and the destitute"—which seeks to endow them with durable riches and righteousness—and which aims at nothing less than in being instrumental in preparing guilty worms for the ineffable glory of the skies.—Remember, dear brethren, that you are not your own; ye are bought with a price, therefore, glorify God with your bodies and spirits which are his. You are the *stewards* of God; you are therefore accountable to Him for the manner in which your time, and property, and talents, are employed. "Therefore, beloved brethren, be ye stedfast, immovable, always abounding in the work of the Lord, for as much as ye know that your labour is not in vain in the Lord."

In behalf of the Trustees,

DANIEL SHARP, *Secretary*.

Rev. Jeremiah Chaplin moved for the acceptance of the Report, and in an interesting Address to the Society, expatiated on the subject of Missions, and the most successful method of conducting them, accompanied with various suggestions for ren-

dering the annual meetings of the Society more extensively interesting. The Report was unanimously accepted.*

The Treasurer exhibited his account current, and a statement of his receipts for the last year, from which it appears, that the Society has in fund about 3000 dollars, and that the liberality and zeal of the religious public in diffusing the light of the gospel, among those who sit in darkness, continue unabated.

Rev. Lucius Bolles moved for its acceptance, and in a concise Address took a pleasing retrospect of the liberal benefactors, whom the Lord had in succession raised up to furnish means for accomplishing the benevolent objects, for which this Society was instituted. He gratefully noticed the interesting circumstance, that amidst the accumulated trials and embarrassments in which the country had been involved, the interests of the Redeemer's kingdom still called forth the united exertions and liberal contributions of the people of God. The Report was unanimously accepted.

The Society made choice of the following Officers and Trustees for the ensuing year.

Rev. Thomas Baldwin, D. D.	<i>President.</i>
„ Joseph Grafton,	<i>Vice-President.</i>
Mr. E. Lincoln,	<i>Treasurer.</i>
Rev. Daniel Sharp,	<i>Secretary.</i>

TRUSTEES.

Rev. Elisha Williams,	Rev. Lucius Bolles,
„ William Batchelder,	„ James M. Winchell,
„ Stephen Gano,	„ Nathaniel W. Williams,
„ John Peak,	Dea. Josiah C. Ransford,
„ Jeremiah Chaplin,	„ Heman Lincoln,
„ William Collier,	„ James Loring.

The President, in an affectionate address, recapitulated the pleasing scenes of the day, and stated the encouraging prospects which the present important era presents of the rapid and extensive triumphs of the Redeemer's kingdom.

The Meeting was more numerously attended, than any had been for several preceding years; and it was apparent, that in the minds of the assembly an increased zeal and attachment was excited, to the Missionary cause. The President closed the meeting by addressing the Throne of Grace for a heavenly benediction on the Society, and on the interests of Zion throughout the world.

In the evening a very appropriate and animating discourse was delivered by Brother Winchell, at the same place, and a collection taken for the benefit of the Society, amounting to \$79, 98.

* A copy of this interesting Address was requested for the press. It is hoped the public will yet be gratified with it.

TREASURER'S ACCOUNT.

Amount received by the Treasurer of the Baptist Missionary Society in Massachusetts, from Sept. 11, 1815, to Sept. 1, 1816.

1815.			
Sept. 15.	By cash from Baptist Church and Society, Randolph,	\$	8,75
	do. from a Friend in Providence, per Dr. Gano,		2,00
	do. from a female Friend, Wrentham,		1,00
18,	do. from Nathaniel Ripley,		3,00
21,	do. from Baptist Church, Attleboro',		10,00
	do. from Female Mite Society, Middleborough,		19,07
	do. from Fem. Benev. Soc. Newton, &c. pr. Eld Grafton,		50,70
	do. from Female Cent Society, Salem, per Eld. Bolles,		57,00
22,	do. from a Friend,		1,00
	do. from John Clarke, St. Johnsbury,		4,00
Oct. 12,	do. from Benjamin Hastings, Esq. pr. Dr. Baldwin,		5,00
	do. from an unknown Friend,		25,00
Dec. 30,	do. from a Friend,		1,00
1816, Jan. 2,	do. from Elder Stephen Parsons,		10,00
Mar. 22,	do. from Elder Ab. Gates,		1,50
May 29,	do. from brother Winthrop Morse,		1,00
	do. from the widows Raymond and Humphrey; col- lected in their Missionary Charity Box,		5,00
	do. from Dea. David Goodwin,		2,00
	do. from Salem Church & Society, per Elder Bolles,		50,00
	do. from Baptist Church and Society, Newburyport,		4,63
	do. from Elder J. Chaplin,		2,00
	do. from Church & Society, Kingston, per Eld. Glover,		10,00
	do. from Female Society, Kingston,		14,00
	do. from Cent Society, Haverhill,		15,00
	do. from 17 members of the Society, (ann. subscription)		17,00
	do. from Bos. Fem. Miss. Society, per Miss Webb,		131,00
	do. from Children's Cent Society,		23,00
	do. from 1st Baptist Church & Society, Boston,		68,75
	do. from 2d* do. do.		245,16
	do. from 3d do. do.		116,00
	do. from brother Kent, Danvers,		5,00
	do. from the Missionary Box, at Danvers Bap. Meet. H.		5,06
	do. from Dea. P. Snow, Boston,		2,00
	do. collected after Missionary Sermon,		79,98
June 5,	do. from female Friend,		50
10,	do. from a female Friend, Scituate,		1,00
	do. from a female Friend,		1,00
	do. from a Friend to Missions,		1,00
	do. from profits of last year's Magazine, per Editor,		80,00
	do. interest on notes,		96,96
			<hr/>
			1175,06

At the meeting of the Missionary Society, May 29, 1816—It was unanimously Voted, That thanks be presented to the several Societies and individuals, who have contributed to the funds of this Society.

* \$88,10 of the amount from Miss Webb was collected from members of the 2d Bap. Church and Society, Boston.

EXTRACTS FROM A LETTER,

Addressed to the President of the Society, from Rev. Peter P. Roots,
dated Fabius, July 4, 1816.

Very dear and respected Brother,

SINCE the commencement of the present year, I have spent 18 weeks in missionary labours, and have preached more sermons than there have been days in the mean time: I have also visited schools and families, attended funerals, and once administered baptism.

At Sodus, I attended the funeral of a young woman who was taken unwell at meeting on Lord's day, and was buried the next Saturday. May those who survive be led to consider their own frailty, and make a profitable improvement of her sudden death. In this excursion, I was gone 30 days, and preached 37 sermons. I received of Mr. H. Lord for the Society, 3 dollars, of two men at Sodus, 2 dollars, and of a sister at Canandaigua 50 cents.

I next visited the Indians in Brothertown, New-Stockbridge, and Oneida; and likewise the white inhabitants near Oneida creek, on lands lately purchased of the Indians.

Feb. 24, and 25. Preached three sermons at Brothertown. In this place are two Indian preachers. One is an open communion-Baptist, and preaches a part of the time at New-Stockbridge. The other is of the order of the Particular Baptists, a man of good character, but unlettered. A number have united together as a church, under the pastoral care of this man.

Feb. 28. I visited the Indians in New-Stockbridge, and preached to them. They sing delightfully. The next day several of them, under some concern for their souls, came to converse with me. One of them desired to know whether it was right for him to pray for others, as he saw himself to be very vile, though he thought his mind was much altered from what it had been formerly. A number of the Indians in N. Stockbridge, (but more women than men) appear to be truly religious. At Oneida I preached by an interpreter, and their missionary exhorted them to attend to the things, which they had heard from me.

I next visited the white inhabitants down the Oneida creek. A small number have here united together in a church; and endeavour to keep up public worship. After spending a few days here, and in Verona, I returned again to N. Stockbridge, and preached at their meeting-house. I next preached at Augusta, where the Lord is reviving his work among Pedobaptists.

March 10. I preached at Eaton to a crowded auditory, near Morse's mills. A new church has lately been constituted in this neighbourhood, and many are beginning to inquire what they shall do to be saved. 24. Preached again to a very full congregation at Eaton. 26. Preached at John Johnson's in Brothertown.

19. Preached at Augusta. 30. Preached at Daniel Fowler's in New-Stockbridge. 31 Lord's day—Preached two sermons at the Meeting-house in N. S. and attended the funeral of the man, who asked me whether it were right for him to pray for others. He was sick only ten days; many attended the funeral: and I hope he has ceased from sin, and is happy. I preached again in the evening, after which we had a conference. One of the women, by an interpreter, requested to know what we must understand by forsaking all for Christ. After I had given my ideas on the subject, one present interpreted what I had said. Then I made more observations on religious subjects, which he interpreted. and we spent a considerable time very agreeably.

May 5. Lord's day—preached three sermons in Spafford. Many have been baptized here since March 15, by neighbouring ministers, as there is no minister nor church in this town; but sixty or seventy persons have formed themselves into a conference, expecting soon to become a visibly organized church.

May 12. Preached to a destitute church in the north part of Eaton, and thence pursued a westerly course to the Holland Purchase. I preached fourteen sermons in destitute places on my way, before I crossed the Genessee river, and attended one funeral. The towns where I preached were Aurelius, Junius, Phelps, Lyons, Perrington, and Brighton; at this place I received one dollar and fifty cents for the society.

After crossing the river, I preached in Gates, Riga, Bergen, Sweden, Murry, Gains, Ridgeway, Hartland and Parma. In Riga, Bergen, Sweden and Parma, there are revivals of religion; but I fear there are tares among the wheat.

May 29. Saw Elder Lamb at Riga, where I also left him to preach and to baptize. The next day I came to Bergen, where I tarried and preached six sermons. On Lord's day, June 2nd, the house could not hold the people, who came to hear the word. Many in the west part of this town have been baptized of late by Elder Amos Lampson.

June 3. Saw Elder Lamb again at Sweden, and heard him preach; and the next day I preached again at the same place. After this I preached twenty sermons on the ridge road, and in the new settlements south of the ridge, and one sermon north of it, in the counties of Genessee and Niagara; and baptized a young man about 18 years of age. The people are very desirous to have preaching on the first day of the week, and many are glad to have it on other days; but their work often prevents the men from attending very generally.

June 23. Lord's day—preached two sermons near the rapids on the west side of the Genessee river, and then crossed and preached a third sermon on the east side. And on my way home, after this, preached four sermons, and arrived at Fabius, July 2, and found my family in health. I have received for the

society ten dollars and six cents ; and have spent three dollars and three cents.

That God may bless all your endeavours for the promotion of his cause, is the prayer of

Your affectionate Brother,

PETER P. ROOTS.

P. S. There are revivals in many places around us in this part of the country.

MEMOIR

Of Mrs. Jane Sherburne, consort of the Rev. Andrew Sherburne, of Arundell, (Maine) who departed this life, June 1, 1815.

MRS. SHERBURNE was born in Portsmouth, N. H. in the year 1759, and was early impressed with a veneration for religion, by the repeated instructions of her pious mother ; but did not realize the necessity of experimental religion till she was about 14 years of age, when she was awakened by the energetic preaching of the celebrated Whitefield. She then became scrupulously anxious respecting herself, and passed many years in hearing the word preached, examining truth, and inspecting her heart. During this time she heard a variety of preachers, though she regularly attended the ministry of Dr. Buckminster. Her various trials, trembling hopes, cautious joys, and judicious conclusions on which she conversed with a modest diffidence, are still fresh in the memories of surviving acquaintance, and are living proofs of her love of simplicity and godly sincerity. As she extended her acquaintance with experimental christians, she perceived an increasing attachment to the members of the Independent church in Portsmouth, under the pastoral care of the venerable Joseph Walton, with whom she joined in church relation, and continued an exemplary member about 7 years. Two years after she joined Mr. Walton's connection, she was married to Mr. Sherburne, a member of the Baptist church in Cornish, (Me.) but did not alter her church relation or fully embrace the particular practice of the Baptists till five years after ; when she became thoroughly persuaded, by a candid examination of the Scriptures, and was baptized, and added to the church in Cornish, August, 1797. As she had been accustomed to consider the Baptists rigidly tenacious of their views, she often expressed her surprize at their backwardness to enforce their particular practice, and concluded that they were less inclined to proselite, and more disposed to a liberal research, than she had formerly thought ; and of course, she lost the impressions received from the conversation of her former friends, who were not in the way of ascertaining precisely the character of the Baptists.

In her connection with the Independent church in Portsmouth, she was imbued with correct puritanical sentiments, and had no occasion to change her views of doctrine by becoming a member of the church in Cornish. Her practical change, or improvement in knowledge on the subject of baptism, she considered an advancement in obedience as the result of clearer views of the primitive order of the house of God. She was forcibly smitten with the charitable liberty of her new acquaintance, and particularly with the catholic spirit and liberal views of her husband, who, though a thorough Baptist, used no artful arguments to persuade her, but left the subject to her choice, which contributed much to excite her honest inquiries.

Mrs. Sherburne was highly reputed for piety in these churches, viz. Portsmouth, Cornish, and Arundell, where she maintained an irreproachable character, and gained their christian approval. She was a pious and affectionate companion, a tender parent, a kind neighbour, a sincere friend, and hospitable to strangers. Her last sickness was distressing, which she bore with elevated submission and pious meekness. After some violently distressing paroxysms she would say, "It is the Lord; let him do what seemeth him good." How precious in the sight of the Lord is the death of his saints! How various are the constitutional differences of the righteous! how complicated their trials! how multiform their temptations! But in all the vast variety, we readily trace the lines of piety to the same root; and in this instance we perceive fortitude, meekness, faith, hope, and consolation, combining for the support and comfort of the resigned Mrs. Sherburne in the moments of dissolution; when she serenely departed this life, without a struggle or a groan, that she might rest from her labours, and enter into the joys of her Lord.

Let prodigals think,
 Let pharisees fall,
 Let hypocrites tremble with dread;
 You stand on the brink,
 Expos'd to death's call,
 And t'will soon be told you are dead.

ORDINATIONS.

Ordained at Grafton, (State of N. H.) May 29th, Rev. Ephraim Crockett, to the work of the Gospel ministry. The sermon on the occasion was delivered from Acts xvi. 17, by Rev. J. Crockett. The ordaining prayer and charge, by Rev. Job Seamans. The Right Hand of Fellowship by Rev. Otis Robinson. Concluding prayer by Rev. Abraham Gates. The assembly was numerous and very attentive; and we were constrained to say, The Lord was in the midst of us.

At North Yarmouth, (Maine) July 23, the Rev. Otis Briggs, to the pastoral care of the Baptist church in that place. The Rev. James Hooper of Paris, made the introductory prayer. Rev. Dr. Baldwin of Boston, preached on the occasion, from Eph. iv. 11, 12. Ordaining prayer was offered up by the Rev. John Tripp of Hebron; the charge was addressed to the candidate by the Rev. Benjamin Titcomb, of Brunswick; the Right-Hand of Fellowship was given by the Rev. Robert Lowe, of New Gloucester, and the concluding prayer, by Rev. Silas Stearns of Bath. The services were solemn and appropriate, and the assembly numerous and attentive.

At Portland, (Maine) July 24, the Rev. Thomas Baldwin Ripley, to the pastoral care of the Baptist church and congregation in that town.

The services were commenced with an anthem. The introductory prayer and sermon, by Rev. Dr. Baldwin, from Col. iv. 17. The consecrating prayer was offered by Rev. Silas Stearns; the charge to the candidate by Rev. James Hooper; the Right Hand of Fellowship by Rev. B. Titcomb; and the concluding prayer by Rev. Henry Kendall. The service was concluded by an excellent anthem, performed in a very handsome style. The performances were such as gave pleasure, and we hope may prove profitable to a very numerous, respectable, and attentive auditory. Messrs. Briggs and Ripley were both *alumni* of Brown University. The settlement of these two young men with these respectable churches, affords a happy preface of their future usefulness.*

At Beverly, on the 14th of August, to the pastoral care of the Baptist church and society in that place, the Rev. Nathaniel West Williams.

The Baptist meeting house not being sufficiently large, the Rev. Mr. Emerson's people kindly offered theirs. The services commenced at 11 o'clock, A. M. by singing, after which the Rev. Mr. Grafton of Newton, addressed the throne of grace; the sermon was delivered by Rev. Dr. Baldwin of Boston, from 1 Thes. v. 12, 13; the ordaining prayer was offered up by Rev. W. Batchelder of Haverhill; the charge by Rev. Lucius Bolles of Salem; the fellowship of the churches was tendered by Rev. Jeremiah Chaplin of Danvers; and the concluding prayer, by Rev. Ferdinand Ellis of Marblehead. The various parts were performed with propriety, and left a pleasing impression on a very numerous and solemn audience.

* An Auxiliary Foreign Missionary Society was formed in the afternoon; and in the evening a sermon was delivered, and a collection taken for the Society.

BOARD OF FOREIGN MISSIONS.

New York, April 26, 1816.

To the Editor—MY DEAR SIR,

Since your last publication, I have received, as under, for the Board of Foreign Missions, which I hope will find a place in your next Magazine.

Yours, truly,

JOHN CAULDWELL, *Treasurer.*

1816.					
March 26.	By Mr. E. Runyon, Treas. of East Jersey, F. M. Soc.			\$	100,00
April 1.	By Rev. W. Rogers, D. D. from the Ch in Cohansey, N. J.				10,00
	By Rev. W. Rogers, D. D. from Mr R. Watkins, Penn.				10,00
3.	By Interest on United States stock,				75,00
	By Mrs. S. Walker, from the Fredericksburg Fem. Soc.				107,00
4.	By Mr W. W. Todd, Treasurer of the New-York Foreign and Domestic Mission,				100,00
15.	By Mrs. Withington, Treas. of the Female F. M. Soc. N. Y.				300,00
26.	By Rev. W. Staughton from the Cincinnati F. M. Society				70,75
	By do. do. Female. do. do.				44,50
	By do. do. Rev Mr. Denison				11,00
	By do. do. Dr. Skelton, Pittsburg,				5,00
	By do. do. Rev. J. Miller, Abingdon,				3,00
May 7.	By Rev. E. Comstock, do. Cayuga F. Mission Society,				93,63
	By do. do. Female Mite do.				11,47
	By Rev. Sol. Goodale, do. Bristol Ontario, do.				77,00
	By Mr. J. Wilson, do. Poughkeepsie F. Mis. Soc.				100,00
	By Mr. E. Adams do. N. Y. Orange county F. M. Soc.				63,00

1181,35

A NOTE.

Female religious and Missionary societies, within the United States, are respectfully requested to forward, as soon as convenient, to the Secretary of the Boston Female Society for Missionary purposes, particular information of the name by which they are designated; the date of their institution; the object, or objects of the society; and the constitution or rules by which they are governed. Letters directed to Miss M. Webb to the care of Messrs. Lincoln & Edmands will be received.

We can, with much pleasure, state the increase of Missionary institutions. Many of our sisters are bringing their tithes into the store house. Spinning, knitting, and weaving societies, are multiplying, with a view to aid the great object of sending the gospel of salvation to the ends of the earth.

Boston, Aug. 25, 1816.

ANECDOTE.

The danger of Trifling.

ONE day there happened a tremendous storm of lightning and thunder, when *Archbishop Leighton* was going from Glasgow to Dunblane. He was desecrated when at a considerable distance, by two men of bad character. They had not courage to rob him, but, wishing to fall upon some other method of extorting money from him, one said, "I will lie down by the way side, as if I were dead, and you shall inform the archbishop that I was killed by lightning, and beg money of him to bury me." When the Bishop

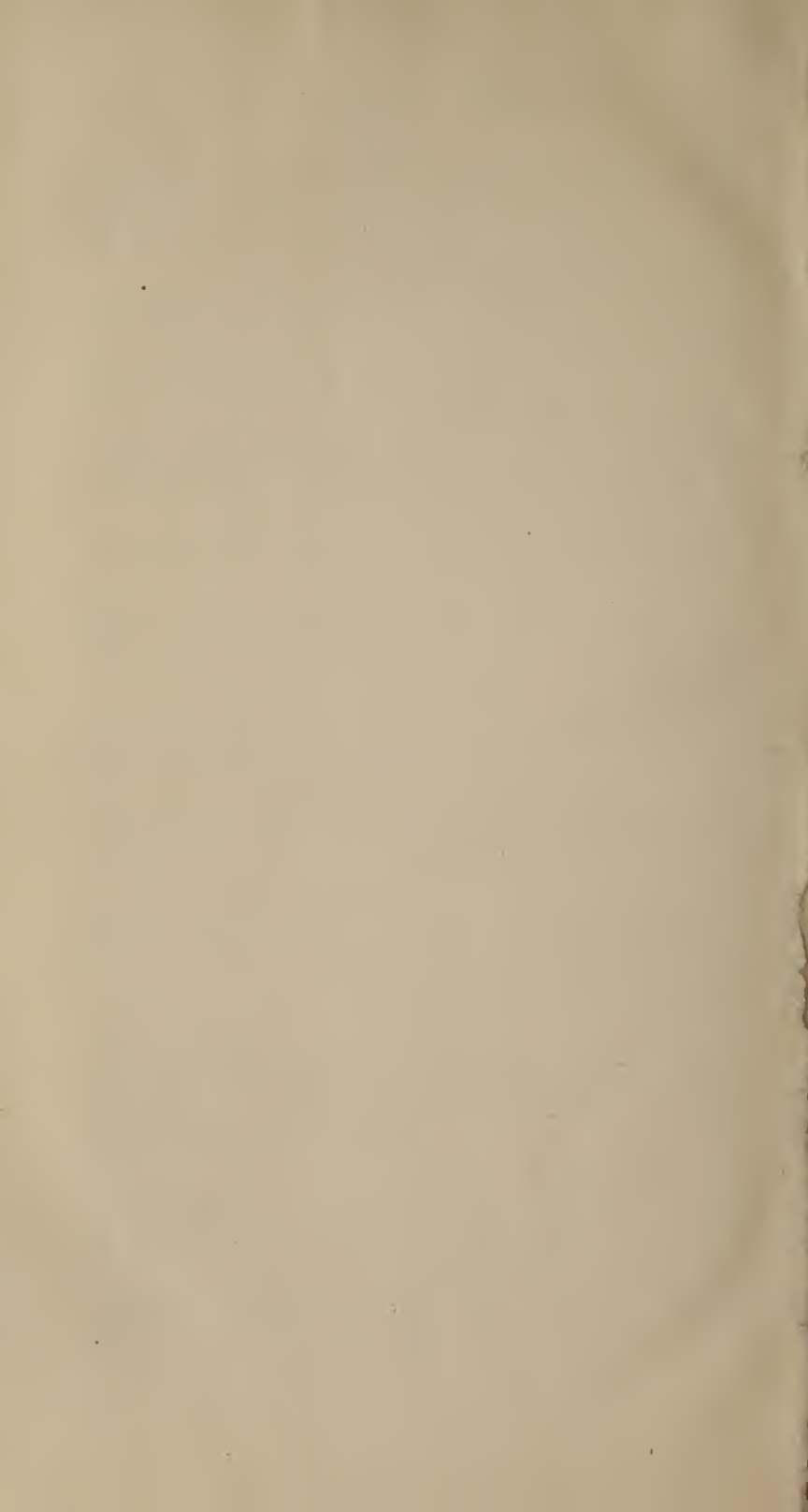
arrived at the spot, the wretch told him the fabricated story; he sympathized with the survivor, gave him money, and proceeded on. But when the man returned to his companion, he found him really lifeless! He began immediately to exclaim aloud, "O, Sir, he is dead! oh, Sir, he is dead!"—On this the Bishop discovering the fraud, left the man with this important reflection, "It is a dangerous thing to trifle with the judgments of God."

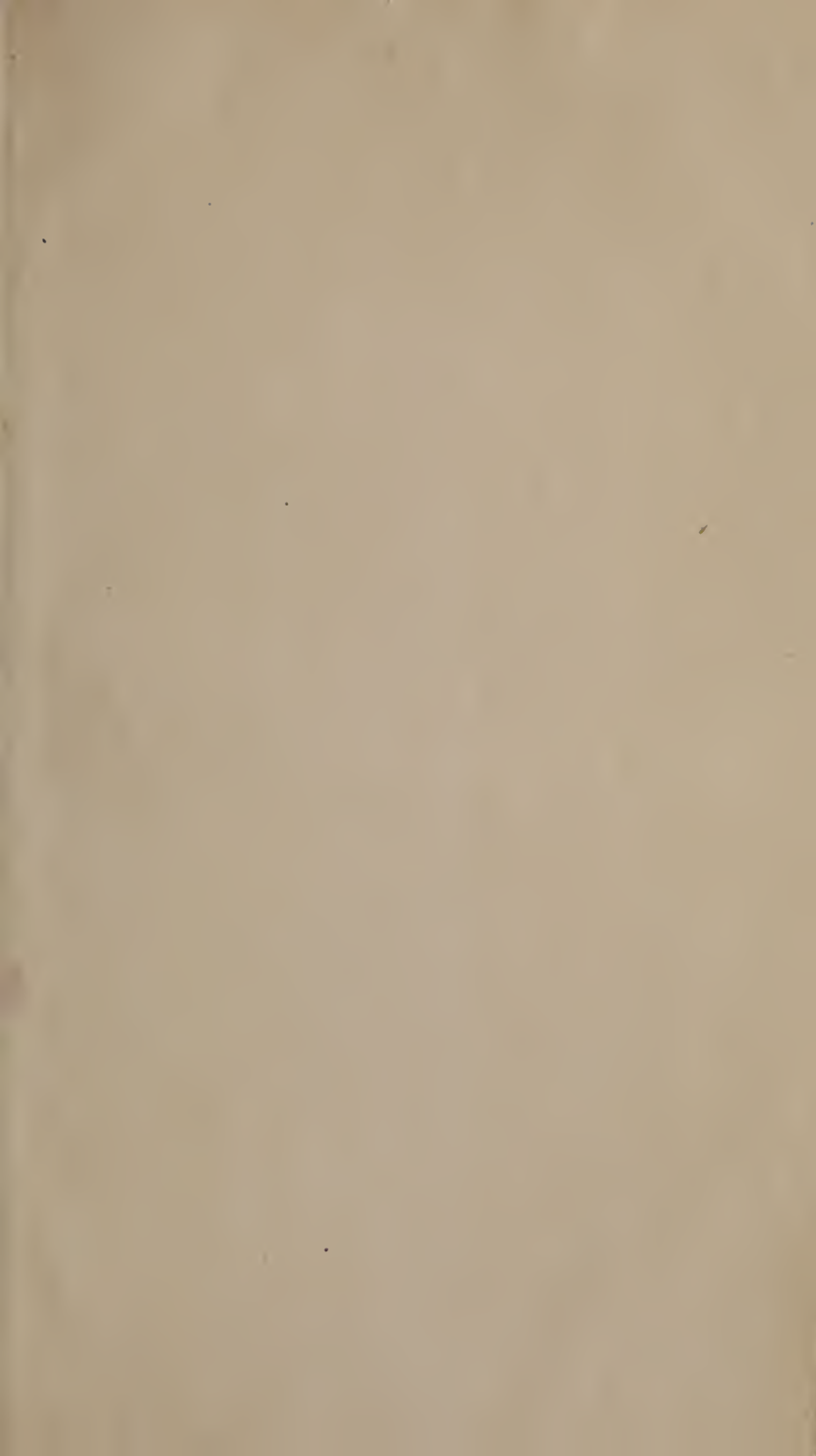
Elegy

ON THE DEATH OF MISS CATHERINE WHEELOCK,
Daughter of Mr. Abel Wheelock of Boston, who died March 10, 1816.

By a friend of the deceased, a young Lady of 15.

As blooms the flower so sweetly on the eye,
When while we gaze its glowing beauties die;
As shines the star upon the brow of night,
To light the world—then fades from human sight;
So gentle Cath'rine bloom'd, awhile, on earth,
A lovely blossom of immortal birth!
So on the opening summer of her days,
The star of life dispens'd its silver rays:
But while towards the verge of death it drew,
Its light to fairer, broader glory grew.
So those, whom nature's fond endearing ties
Link'd to the sainted seraph of the skies,—
Or join'd by soft affection's silken band,
With her had walk'd serenely hand in hand;
Her radiant car religion earthward rolls,
And pours the Balm of Gilead on their souls.
The grave where all their buried joys repose,
She decks with Eden's ever blooming rose.
For she had lean'd beside her dying bed,
And pillow'd on her breast her fainting head.
Reflected o'er her pallid face the glow
That cast its halo round her heavenly brow;
And bade the smile of holy rapture grace
Her closing lips, and leave its lingering trace.
Say, shall the bosom of affection mourn,
Or shall the tears of love bedew her urn?
Yes! Jesus with the gentle Mary wept
O'er the lone grave, where one he loved slept.
Thus sanctify'd, the chrystal fountain flows,
And drains the dregs of anguish from our woes.
Oh! turn from earth and nature's sad decay,
Nor weeping gaze where life's pale ruins lay—
What silvery track is severing yonder gloom?
What glory wreaths its circle round the tomb?
'Tis the ascending spirit of our friend,
Her parting wings their radiant shadows send:
The swelling waves of Jordan now she's past,
And Canaan's blissful shores appear at last.
Farewell! sweet saint! for now thy airy feet
Bear thee triumphant to the mercy seat,
Where Jesus, clad in all majestic charms,
Takes thee a spotless lamb within his arms!





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